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Cover

In a field of ripened rice on the campus of International Christian University in Japan, near Tokyo, an American and two Japanese students pose prayerfully to mark the bountiful crop in observance of the country's Labor-Thanksgiving Day, November 23. The day is dedicated to the workers in both industry and agriculture. (See story on page 15.)
RNS Photo.



THIS MONTH

Current information to supplement this year's mission studies on Latin America and "Churches for New Times" will appear regularly in *Lutheran Women*, beginning with this issue. Just back from a trip to Latin America, Rev. James Z. Nettinga brings a story especially written for *Lutheran Women* readers about the colporteurs who distribute "The Word in Latin America" (page 3) . . . A new filmstrip (p. 35) and news items (p. 33) are additional resources for these studies. . . . The most controversial word in Christian stewardship, today is "tithing" says T. K. Thompson, stewardship and benevolence director of the National Council of Churches. His article "Should I Tithe?" (p. 10) gives both sides of the question and some positive reasons for tithing. . . . To supplement this month's program topic, "Hunger" by Mrs. Ove Nielsen, is Dr. Johannes Knudsen's stirring message "Does It Mean Anything to You?" (P. 40). And in Karen Andersen's story "Choice Features of ULCW Convention" you will read the first of several reports of the Triennial Convention of ULCW in Chicago, September 9-13.

One of a series on

"The Christian Mission in Latin American Countries"

The WORD in Latin America



Colporteur Antonio Parisi giving instructions to two other Bible distributors in Argentina.

y James Z. Nettinga

IN ARGENTINA a new wave of enthusiasm prevails throughout the churches, and the key word is evangelism. Pulpit exchanges, special preaching missions, visitation evangelism, and prayer groups for deepening spiritual life are among the methods used. Laymen are taking an increasingly active part. As part of this advance, 1962 will be called "*Ana de*

Colportaje . . . El Libro Para Todos"—"the year of Colportage and the Book for Everyone." This program is being planned in the conviction that the door-to-door witness is still the most effective means of reaching the people of Argentina with the gospel.

One of the most active Bible distributors in the mountainous regions of Argentina is Colporteur Don Antonia

Parisi. The jeep which Christian friends donated to his work has more than doubled the effectiveness of his excellent testimony to the power of the Word. He writes:

"Three years ago I visited the village of Tabacal in the province of Salta. The family was so pleased that I had sold them a Bible that they invited me and their neighbors to have lunch with them. This afforded me an excellent opportunity to speak to the whole group about the significance of the Scriptures for daily living. As we broke bread together I shared the Bread of Life with them. In March I was able to visit them again, and this time they invited me to a church supper, for in the meantime a congregation has been formed. We rejoiced in our Christian fellowship together."

On one occasion Colporteur Parisi had the opportunity of reaching one of his countrymen by the name of Boldamena Diaz and his companions, who had traveled three hundred kilometers to attend an evangelistic meeting. Sr. Diaz became a believer and bought Scriptures, not only for himself but also for his friends and neighbors—five hundred pesos' worth of Bibles and Testaments. After listening to a message about the Bible Societies he made a donation of one hundred pesos and offered his house for religious meetings.

Another colporteur, Sr. Bronislaa Carvasky, shares the Word with the sailors and dock workers in the port of Buenos Aires.

About the Author

The Rev. James Z. Nettinga is executive secretary of the American Bible Society in charge of education and information. He is also editor of the widely read *Bible Society Record*. This article was written for *Lutheran Women* only a few days after Mr. Nettinga's return from a three-week trip to several South American countries, where he saw firsthand the Bible-centered evangelical churches about which he writes here.

Difficult Field—Uruguay

Uruguay has often been described as the most difficult mission field in Latin America. After about one hundred years of mission work there are about fifteen thousand members in the evangelical churches in the country.

There seems, however, to be a change in the spiritual atmosphere. The Bible Society provides a rallying point for all the evangelical church activities. As a result, evangelistic campaigns in the interior and in the cities have brought many new Bible readers and new disciples of Christ. This is reflected in the Scripture circulation figures for the first six months of 1961. Secretary Mydske of the Bible Society agency, a Lutheran from Norway, reports a circulation of 134,240 Bibles, Testaments, portions and selections—an increase of more than 75,000 copies.

He attributes the increase in distribution to the new Spanish Revision, which has been received by all the churches with great enthusiasm. He also attributes much of this increase to the renewed zeal which has taken hold of churches in this country. Several seminary students have given their vacation time for colportage work combined with evangelism, knocking at every door in the neighborhood, inviting people to their services, giving testimonies, and selling Scriptures. Groups of young people in Uruguay are giving their Saturday evenings to Bible distribution in their neighborhood. Uruguay and Argentina are perhaps the only countries in the world that have a Bible army, consisting of laymen who have promised to sell or donate at least one Bible a year. This "army" recently distributed about 2,300 Bibles in two months.

Russian Refugee a Colporteur

Mr. Mydske recently sent this story about a particular zealous friend of the Bible cause:

"Twice a week the agency gets a visit from old Szemetucha, a Russian fugitive from many years ago. He is pensioned but strong in body and spir-

it. He uses his pension to buy Bibles, Testaments, and portions, the last usually through a gift from the agency. He got his first Bible from Francisco Penzotti, Sr., the pioneer colporteur in Latin America. At first he used the fine paper in this Bible for making cigarettes; but he got more than cigarettes, he got converted through it,

umbia, Nicaragua, Venezuela, Puerto Rico, Cuba, Guatemala, Mexico, and Honduras.

The widespread use of Spanish and Portuguese presents cultural and linguistic unities of massive proportions. This unity has enabled the evangelical churches in twenty-three Latin American nations to move forward with zeal



A colporteur shows the recently published "Illustrated Gospel of Mark" in Spanish to a woman in Latin America.

po. Now his life is filled with the wish to give this message out to other people. He witnesses to people wherever they will listen, in streets, buses, and trains. One day he is in Montevideo, a little later you will find him in one of the towns on the border between Brazil and Uruguay, known for its contrabandistas."

These are a few cases of the Bible-centered evangelistic thrust of the evangelical churches in Latin America. They represent only two countries. Similar programs have been successful in varying degrees in Brazil, Col-

and fervor of first-century Christianity. It is a Bible-centered evangelism that enlists every member of the church in personal witness and sharing of the gospel message. Here the fruit of a "Bible believer" is a "Bible sharer."

Thus the Word is at work in Latin America—Lands of Opportunity.

This article may be used as a supplementary reading and resource material for the 1961-62 mission study "The Christian Mission in Latin American Countries."



A panel's
"Conversation
About the Lu-
theran Church
in America"
sparked a
spirited dis-
cussion.

Choice Features

by Karen Anderson

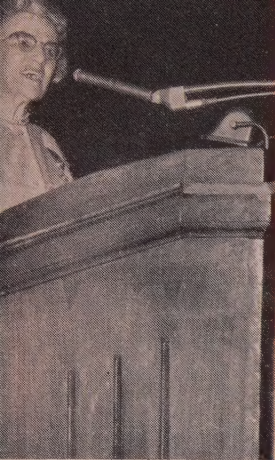
THE WOMEN WHO ATTENDED the eighteenth United Lutheran Church Women Convention (undoubtedly the last) were given the opportunity of expressing their opinion of all that transpired from September 9 through the 13 at the Morrison Hotel in Chicago. One hundred and thirty-seven evaluation sheets were returned, and the results have been tabulated.

Top of the "tops" was the rally held Sunday afternoon at McCormick Place on the shore of Lake Michigan. Almost five thousand delegates, convention visitors, and Chicago Lutherans all but filled the vast hall. The flowing curtains opened revealing a huge cross hung against a backdrop of blue and rose light. Below the cross were seated the wonderful 200-voiced Festival Choir of Edgebrook Lutheran Church, Chicago, the Rev. Louis H. Valbracht, pastor. On either side were grouped missionaries, parish workers, special guests, the ULCW officers and board. As Mrs. Roy L. Winters, ULCW president; Dr. Franklin Clark Fry, ULCA president; and Illinois President A. Howard Weeg walked out on the stage, the speaker's stand was raised out of the pit. Dr. Fry held his large audience spellbound with

a message scintillating with gospel truths for today's world (see page 31).

A close second choice to the rally was Bible study. On Saturday Dr. Emily Werner of Biblical Seminary in New York introduced the study of Colossians. She said this little book is dynamite. She hoped its message will be a permanent afterglow of the convention. The convention was divided into thirty-one groups, and for three mornings delegates and visitors studied in assigned rooms. On the last day Dr. Werner again spoke to the entire convention, giving the closing thoughts of the study.

Before each session there was the usual hubbub of greetings and meetings with one another. In a convention totaling 1,571, the pitch of excitement must be high. But at each session absolute quiet was achieved at the appointed hour of opening. The lights of the Constitution Room were lowered then a single shaft of light fell on a robed singer, Mrs. William C. Cox missionary to British Guiana. Through her lovely voice and prayerful attitude many a heart was moved to worship. The evaluation sheets indicate this experience was much appreciated.



Dr. Emily Werner introduced the study of Colossians.

Twenty-five buses took delegates and visitors to 25 churches on Sunday.



CW Convention

The fourth choice was the panel entitled "Conversation About the Lutheran Church in America." Mrs. Ernest F. Tonsing, moderator, introduced the panel which consisted of women of the four merging church auxiliaries, members of the Joint Planning Committee, and Dr. Fry. Questions from the audience bought a spirited discussion. The need of directions for synodical organizations became evident, and before the close of the convention such help was given. Sunday morning the convention went to church, and herein lies the fifth evaluation choice. The local arrangements committee, under the direction of Mrs. Claud R. Williams, had twenty-five buses lined up before the hotel. These twenty-five buses took women to twenty-five Chicago churches. In groups of fifty they attended worship service, and then were guests for the noon meal.

The sixth choice may be best expressed by quoting the delegates: "Business sessions thoroughly enjoyed. Impressed by informality and yet complete control." Another gave as tops, "The foresight in taking care of the whole program so it would run smooth-

ly as it did." Added another, "Excellent planning and carried out such as ushers, registration, etc."

Three choices received the same number of votes—the missionaries, the Latin American program and the luncheon. The missionaries took part in almost every phase of the program, in the evening events, the Bible study, in the "At Home," and in the treasured informal moments of meeting. The message of the Latin American program, given by Dr. Stewart Herman, will be reported in the January LUTHERAN WOMEN. The convention enjoyed a short lesson in Spanish by Mrs. Daisy Molina and Mrs. Ofelia Falco of Puerto Rico. Under the direction of Mrs. Miguel Sevilla, convention pianist, we sang a new Latin American hymn. The luncheon at Marshall Fields was a happy, festive occasion. Mrs. Byron Traub of Liberia, Mrs. Chitose Kishi of Japan, and Miss Josephine Darmstaetter were speakers.

There was much more for which the convention gave thanks, so that we join the delegate who writes, "I leave with much inspiration, new determination for better service, and stronger ties to our beloved ULCW."

"We had a small prayer room in our home . . . where we observed a ritual every pay day."

The Dedicated Pay Check

by Evelyn A. Stark

In 1957, prior to the Lutheran World Federation Assembly, many foreign guests came to the United States to participate in pre-Assembly sessions. One of them was Mrs. Rajah B. Manikam, wife of Bishop Manikam, a vice-president of the LWF. One of her engagements was to lecture at the Geneva School of Missions, Conference Point, Williams Bay, Wisconsin, where Miss Evelyn A. Stark, executive director of Augustana Lutheran Church Women, was also a member of the faculty. On several occasions Miss Stark was in conversation with this guest from India, and on one of them Mrs. Manikam shared the following childhood experience in Christian stewardship practiced by her family in India.

WE WERE SEATED on the hillside overlooking picturesque Lake Geneva in Wisconsin. The subject of our conversation was prayer and worship in the home. Mrs. Manikam, prodded by my questioning, unfolded an inspiring story of how habits of prayer and worship had been taught by her parents in an effort to develop Christian stewardship in their thirteen children.

"We were seven girls and six boys," said Mrs. Manikam. "Many orphans and widows were also cared for in our

home, which we found a very happy place. I believe these additional guests in our family circle helped to make it happy."

"It must have been difficult to care for such a large family," I said.

"My patient and loving mother seemed to care for all the needs day after day," was the reply. "Even though my father, the first Indian Christian to hold a high position in government, had a good income and regular employment, it took careful

Bishop and Mrs. Rajah B. Manikam of Tranquebar, India



planning. Our home was simple but comfortable, and met our needs."

"Did you as children always have plenty of money?" I questioned.

"If you mean, did we have money for luxury items I must answer no. Special treats were not frequent. The essentials in food and clothing were provided. When we were small children we learned that all things belonged to God. We gave gifts to him first, then we cared for our own needs."

"Did this kind of teaching satisfy you as children?" I asked.

Mrs. Manikam responded with a recollection from her childhood. "We had a small prayer room in our home," she said. "One of the first work assignments given to us children was helping to clean this room and arrange flowers on the small altar. It was a most exciting responsibility to be given, we thought. Every morning and evening the whole family gathered there for prayers. This meant of course that in the morning we had to get up very early so Father and all of us children could be together. We were taught that worship was an important part of our day's schedule of activity and came first. Tardiness was forbidden."

"Did this routine ever grow tiresome and meaningless to you as children?"

"There seems to be only happy memories in my heart of these intimate worship gatherings. The Word of God was read, and we knelt on the floor and prayed together. Often there were family needs and problems or concerns for others to pray about, and then so many things for which to thank and praise God! We often gave special thanks for something through singing hymns.

"One of the most treasured memories I have is the 'send off' given each child as he was ready to leave for school in the morning. Mother would wait at the doorway of the prayer room, and as we came by her on our way out of the house, she embraced each of us and whispered a sending prayer as she kissed us good-by."

"I can see that such family practices would make a deep impression on a child," I responded. "Were there any others that especially stand out in your memory?"

"Yes, another one, a very practical one, too, was the ritual we observed on pay day. The money father received each pay day was placed on the altar at evening prayers and dedicated to the Lord. Because it was the Lord's, and we as a family returned thanks for it, all of us felt we had a part in the work that the money was used for.

"The money was divided in this way: 10 per cent for the ministry of the congregation to which we belonged, 10 per cent to the work of the church-at-large in India, 10 per cent for special work among the poor and needy people, 10 per cent to a national missionary society—a work in which my father had a great interest. The balance was used to take care of the needs of the family and the special 'guests' who happened to be living with us at the time. Through careful managing we all had an opportunity to attend school and even obtain a higher education."

"Am I correct in assuming that these practices left a mark on your life?" I concluded.

Mrs. Manikam smiled. "I am confident that the daily prayer times, when God was brought so close to our daily living, helped all of us children throughout life. We saw that Christianity is living according to our faith. The discipline of placing the Lord first in all matters of life has brought great joy. The happy years in our Christian home were years of learning. Thanks to God for his mercies, which we came to experience and appreciate through the guidance of a father and mother who knew him as Lord and Master."

Mrs. Rajah B. Manikam is president of the women's work in the Tamil Lutheran Church in India. She is also president of the National Missionary Society and honorary chairman of the Welfare Extension Project, with responsibility for ten villages and fifty workers.

Should I Tithe?

"Tithing isn't fair," some Christians say.

"It's realistic," others say.

Here are both sides of the question by a man

whose full-time job is Christian stewardship.

THERE SEEMS to be no doubt that "tithing" is the most controversial word in the field of Christian stewardship today. The subject of tithing receives repeated attention in the church press from all angles: historical, exegetical, economic, practical.

In September of this year *The Will of Augusta Nash* was nationally released to the American Protestant churches. It's about tithing. No doubt the film will provoke discussion.

Despite opposition by many devout Christians to the idea of tithing, the number of tithers is growing. The increase in receipts reflects this growth.

What Is the Concept?

Obviously, a "tithe" means 10 per cent, but 10 per cent of what? In modern industrial America, with various forms of prepayment of taxes, pensions, insurance, hospitalization, and a dozen other items, the most commonly used rule of thumb is 10 per cent of "take-home" pay.

And what charities are "tithe worthy?" Do "secular" charities come

within the area of Christian responsibility? Here the most commonly used principle is the individual's own stewardship understanding.

Thus the usual interpretation of the tithe is the giving of at least 10 per cent of take-home pay to church and charity.

Those Who Say No

The arguments against tithing are real and have their validity. Tithing cannot be considered specifically Christian; it was practiced even before the time of Abraham, and probably represented the primitive arithmetic of counting on the fingers. As reflected in the Old Testament, the tithe seems to have taken various forms at various periods of Hebrew history. Under a theocratic government, it may have included payment of taxes and relief for the poor. In the New Testament Jesus mentioned tithing only twice (both times in a negative context), and the Apostle Paul made no reference to the subject whatsoever.

In America in the 1960's, can it be fair to set a definite requirement for all people regardless of personal situations? To require a tithe of a family with a \$4,000 income and four children on the same basis as a family with a \$50,000 income and no children seems legalistic in the extreme. The implicit permission to use the remaining nine tenths as one pleases gives the wealthy man a wide open field for selfishness. But even the poor family is in danger of Pharisaism, or spiritual pride, in their sense of having fulfilled their entire obligation to God by payment of the 10 per cent.

Those Who Say Yes

Those who say yes to the question "Should I tithe?" believe that tithing represents "seriousness" in Christian giving. Everyone agrees that Christian giving should be proportionate. Few stewardship authorities today would call 9 per cent sub-Christian or 11 per cent super-Christian, but it is only when the proportion approaches or surpasses 10 per cent that it "makes a difference" in the family budget. And a recent Gallup poll showed that tithing is popular among relatively poor people.

Second, tithing is not only a realistic and workable plan of giving, but also a splendid discipline for Christian growth. Most Christians find it worth while to observe disciplines such as daily Bible study and prayer, weekly worship on the Lord's Day, and a variety of other proven methods of worship and service. The Christian

who regularly sets aside a definite proportion of his income for worship and service in Christ's kingdom has made one of the basic steps forward in Christian living. The discipline is valid even if the proportion is not a full tithe.

Third, the whole standard of values which tithing expresses is a Christian standard. America today is witnessing a remarkable increase in "disposable income," that is, income which permits the spender considerable discretion. This additional income often goes for luxury fads like sports cars, boats, and country homes. The traditional Protestant virtues of simplicity and thrift are under heavy bombardment from many sides. In an age of conformity it is not easy to express a Christian standard in personal morality, social influence, and spending habits.

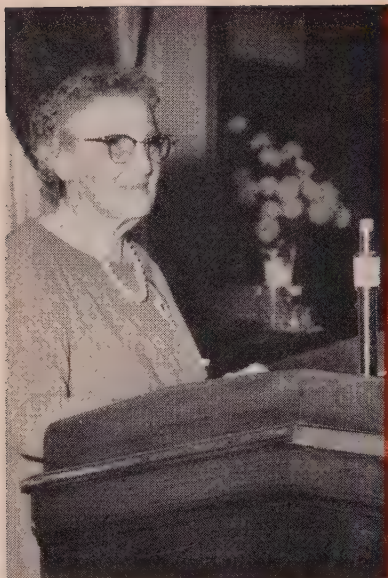
Fourth, the tither knows that the practice is a token of life's sanctity. He regards his *entire* income, *all* his time and abilities as belonging to God. The separated portion, the tithe, is for special Christian projects. The remaining nine tenths are not to be used in riotous living but expended in accordance with God's "orders of creation": in the necessary care of the physical body, the family, and one's duties as a constructive member of society.

This means, fifth, that the central motive for Christian tithing is a sharing of the gospel of Jesus Christ. The first response of the Christian to the love which God revealed is a desire to share this glorious good news. The response of faith is personal witness by word and deed, and a giving of all resources in the extension of Christ's kingdom.

In a world where selfishness is the presupposition of almost all our business, government, and social life, the Christian *must* be different. Christian giving springs out of Christian loving. God so *loved* the world that he *gave* his Son. The Christian, too, like his Heavenly Father, will love and give.

About the Author

The Reverend T. K. Thompson is executive director of the Department of Stewardship and Benevolence of the National Council of Churches. He is the author of the recently published book *Stewardship in Contemporary Theology*. Ordained into the Southern Baptist ministry in 1935, he is a native of Little Rock, Arkansas.



Mrs. Roy L. Winters

Abounding in Thanksgiving

by Mrs. Roy L. Winters

Condensed text of the address of the president of the United Lutheran Church Women given at the 18th Triennial Convention of ULCW in Chicago, Illinois, September 9-13. (Minutes of the convention will contain the text in its entirety.)

SINCE OUR LAST TRIENNIAL convention in 1958, civilization has moved forward with great strides in the development of science. New worlds have been opened unto us and the possibilities seem infinite. We are in the so-called "space age." To the scientist this means boundless areas to be explored and conquered. To the refugee in Hong Kong, in Europe, in South America and in other parts of the world, "space" may mean a small area of earth hardly large enough for him to exist, let alone live in decency. The assistance the refugee seeks comes not through exploration and conquest which is characteristic of science, but it comes rather through friendliness and a concern for his physical and spiritual life, which you and I can give him.

The world of nature is unfolding before us like a rose. Have we kept pace with our spiritual advancement? More and more science reveals the character of the cosmos about us, the

law and order of this universe. Spiritually, however, we seem to be groping to find our way out of a chaos. Are we bewildered because we refuse to let the spirit of Christ pervade our lives? As Christians we should be constantly striving to achieve a better world, dominated by the love of Christ, the brotherhood of men, and the fellowship of nations. What part can we as women in the church play in the attainment of this spiritual goal? . . .

We are grateful for the women in the Lutheran Church, who in the past century had a vision for the "conquest of the world," as they put it, through prayer, gifts, and services. In the words of the first issue of the *Lutheran Missionary Journal*, January, 1880, the women of the church "deem(ed) it best to prosecute (the) work through the channels and by the counsel and sanction of the mission boards of the

church." This policy has prevailed to this day. The emphasis is not only on foreign missions and home missions but upon the whole program of the Church. The concern is to assist in carrying out the *mission* of the Church not only at home but in all parts of the world.

Why this program of prayer, giving, and service became the particular responsibility of the women is not exactly clear. Obviously one reason was that women had time to render volunteer service outside of the home. They needed additional outlets to express their initiative and creative ideas. It may be true that there are some things which you and I can do in the Church because we are women and can do them more effectively through a women's organization.

For many years women in the church have worked largely through the women's auxiliaries of one type or another, and as teachers in the church school, and a certain percentage as members of the church choirs. The last decade has found some changes of attitude regarding women's positions in the Church. There are many congregations today that have at least one woman on the church council. Within the memory of some of you this practice was not tolerated. Frequently in this day, congregational committees are composed of members of both sexes. The boards of the Church at large also recognize the importance of having men and women in their membership. Men and women worship together; they serve together. Is it necessary to separate them in the auxiliaries of the Church? It would no doubt be an interesting exercise for you at one of your circle meetings to make a study of the auxiliaries. Set down on paper in one column a list of the things which women can do in the Church and in the opposite column a list of the things men can do in the Church. Is there an overlapping or are there areas which definitely belong to women or to men? Whether male or female we aim to serve our Lord and Master. The prob-

lem is to discover how we can give our best—in a church with auxiliaries for men, women, and youth or in a church without auxiliaries. The answers to these questions cannot be given glibly but require thoughtful, prayerful study.

Assuming at this point, before our research is accomplished, that there is justification for a women's auxiliary in the Church, let us take a look at what it aims to do and what it is accomplishing today. As we set our sights at the beginning of the triennium, we were conscious of certain objectives we hoped to attain; namely, to *emphasize* the spiritual development of the women of our Church; to *educate* the constituency in the work of the Church; and to *establish* better lines of communication between the women at the grass roots in the congregational organizations and the general body of United Lutheran Church Women. . . .

This eighteenth convention of United Lutheran Church Women is unique in some respects. It will no doubt be remembered as the last triennial convention of ULCW. For many of us there may be a feeling of nostalgia for the "good old days." In spite of the fact that we may wish to stay in the old groove, we must move on. The tide will carry us on and we want it to bring us to better and nobler living. We are at the threshold of a new era in the Lutheran Church. We see visions of greater service, of united efforts to bring Jesus Christ to the hearts of men. The merger of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod, and our own United Lutheran Church will bring an emergence of a new auxiliary for women. What challenges, what giving of one's self we see in the possibilities which the women's auxiliary of the Lutheran Church in America will afford! Let us pray earnestly that Lutheran Church Women of the Lutheran Church in America may work only to the glory of God and him alone.

*There are many kinds of hunger.
Refugees fleeing East Berlin report—*

Their Greatest Hunger

NLC News Bureau

A "REAL HUNGER" for the means of religious expression is evident at refugee centers in West Berlin, where thousands of East Berliners are stampeding into the West, according to the Rev. Oscar R. Rolander, secretary of the National Lutheran Council's Department of World Missions Cooperation.

Mr. Rolander was in Berlin at the height of the increased refugee flow brought on by fear that access to and from West Berlin would be blocked by the Communists. He visited the

Marienfelde reception center and talked with East German families seeking new homes.

"Among the first important things being requested by incoming refugees," he said, "is the opportunity to take communion."

Mr. Rolander said the refugees he visited pointed out that they and many others had grown accustomed to enduring much hardship and regimentation but that the realization their children were being indoctrinated prompted them to flee.

"When we see our children being warped this way," he quoted one refugee, "what could we do but leave?"

Threaded throughout the multiple crises for East Germans today—the disappearance of staples such as potatoes and butter, government oppression and failing economy, travel restrictions, and threats of international upheaval—is the "atheistic, anti-God" atmosphere, Mr. Rolander said.

Even brief talks with refugees show this is an "anti-love" philosophy which attempts to replace love with "suspicion, distrust, and hate," he noted. In their haste to leave Communist rule, the refugees were sacrificing virtually all their personal belongings. Many arrive in West Berlin with no baggage.

Mr. Rolander said he inquired how Christians in America and other parts of the world could best aid the churchmen ministering to the burgeoning refugee population. He learned, he said, "What is needed most right now is our prayers. A bit of time each day to devote to these people."



Church workers at Marienfelde Camp, West Germany, distribute refreshments to East German refugees, many of whom escaped with only the clothes on their backs. The Church provides food, clothing, and shelter.

RNS Photo



Thanksgiving Day in Other Lands

Labor-Thanksgiving Day in Japan

by Wilbert Ericson

ON NOVEMBER 23 every year we celebrate Labor-Thanksgiving Day as a national holiday in Japan. The day is dedicated to the workers in both industry and agriculture. The people give thanks for work and for diligent service. There are no special feasts or food served then. But some go on sightseeing trips or spend a quiet day at home. As Christians, we give thanks to God for the opportunity to serve him—for health and strength, for life and a purpose for living. In this time of praise and thanksgiving to God we also wish to thank you for your support and interest in bringing God's message of hope to Japan.

Recently there was a book review in one of the Japanese newspapers about a Japanese Christian doctor who had served in Taiwan (Formosa). His father had been killed by the natives and now the son had gone to tell them

of God's love and forgiveness. At that time the government wanted only Shintoism preached, so he had to speak to his patients privately about Christianity. When the war was over the doctor was returned to Japan. He wondered if anyone in Taiwan had come to know Christ through him.

Last year a radio call from Taiwan asked if the doctor were still alive. Yes, he was. A message came stating that over half the tribes where he had ministered were now Christian. Truly this was a moment of great joy and thanksgiving for the aged doctor! The word he had sowed was being harvested.

As we celebrate Thanksgiving Day again this year, may we give thanks for the opportunities that are open to us each day to sow the good seed wherever we are, asking God to bless the harvest.

Harvest Festival in Africa

by Mary Shuey

THIS IS SUNDAY in Tanganyika. People are coming to church for their harvest festival. We see them coming, singly or in groups. Some come with loads on their heads and many carrying their babies on their backs. Some come dressed in suits and dresses; others wear their *shukas*, cloth-wrap-

around. Some wear shoes or sandals, but most of them are barefoot. It surprises us to see that the women's hair is cut as short as the men's. Many of them wear scarves on their heads.

As we near the church, we hear singing. "Did the service begin early? Is the choir singing?" We soon learn

that the early-comers sing while waiting for the worship services to begin. Never before have we heard such congregational singing. The melodious flow of the four-part harmony causes our hearts to be lifted in praise to God for the gift of song and for the privilege of worship.

The service begins and even though we do not understand a word, our hearts rejoice as we are able to follow along in the familiar Lutheran liturgy and sing the familiar melodies. We are amazed how well the liturgy is sung

without the help of an organ. On this harvest festival day each one brings his tithe and offering to the altar. Bags of millet, corn (shelled or on cobs), eggs, fruit, chickens, goats, and sheep are brought forward as the congregation sings antiphonally a native melody of praise and thanksgiving. At the close of the service the congregation walks out while singing the recessional hymn. Standing outside for moments of silent prayer seems to place a special benediction upon the worship and worshippers.

"Money Changers" in the Church

by Religious Newsweekly

A "NEW WRINKLE" in church fund-raising has aroused the attention of the Department of Stewardship and Benevolence of the National Council of Churches, which recently alerted local leaders to "this nonsense."

The collection of trading stamps by church people who convert them into cash for station wagons and other items for church use and, in one case, to build a church, was called "a tie-in with commercialism which is contrary to the principles of Christian stewardship."

In his recent memo to stewardship leaders, the Rev. T. K. Thompson, department director, stated: "Obviously, this is a commercial device whereby youths and adults of a church are enlisted as salesmen for a particular group of products and stores, which give them an inconsequential rebate for their work."

He cited a church in Fort Worth, Texas, whose young people canvassed 1,500 homes for trading stamps for funds to buy a station wagon. Recent-

ly reported also was a church in Fresno, California which could be called a "trade-in church." Local merchants have agreed to convert several thousand stamp books into cash for its construction.

"By far the most efficient fund raising," said Mr. Thompson, "is the voluntary giving of church members as an act of worship on Sunday morning."

He also cited the findings of the recent consultation on the economic practices of the churches, conducted by the National Council's Department of the Church and Economic Life. Discussing the ethics of fund-raising, the conferees agreed:

"As custodian of the gospel, the church must teach stewardship—man's responsibility to God for all he possesses." The group was also "of one mind" in disapproving admitting "the money-changers" into churches to conduct commercial activities for profit. In their view, "the day of bazaars and the like, as a means of income, is almost over for the churches."

Woman to Woman

by Mary C. Wiegman

IN ORDER to interest others in any object, cause, person, or organization, we must be exceptionally interested in it ourselves. It is almost impossible to "sell" anything on which we are not already "sold." A real promotor is more or less "magnetized" with what he is promoting to such an extent that he attracts the interest of others.

Let us compare our recent convention in Chicago to a magnetic field. Everyone who came under the influence of this magnetic field should have become magnetized. To magnetize anything you must rearrange its molecules. Therefore, any woman who was privileged to attend the Chicago convention should have come away a different person because her thinking should have been rearranged. Then when she arrived home she should have been a "magnet." As a magnet she should attract something toward her. She now should be able to influence, guide, lead, and direct others into a more complete understanding of their functions as members of United Lutheran Church Women. She should be able to "magnetize" others—rearranging their thinking to a certain extent.

If your organization was fortunate enough to have one of your members attend this convention, you have probably already benefited from her experiences in Chicago. If no one from your group was in attendance, it might be beneficial to invite someone who was in Chicago, to bring you the inspiration. If this is not possible, it is our hope that you have read every word about the convention in the *Convention Bulletin*. You will also find articles about it in this and future issues of LUTHERAN WOMEN. But it is so easy not to realize the force of the magnet when you do not come in contact with it. Read until you are magnetized!

Every woman at the convention came under the influence of a "magnetic field." Is she making this magnetism felt in her local organization?

Today throughout the United States, including Hawaii; Canada, including Nova Scotia; and the Caribbean, there are more than 1,500 women who have been magnetized by the Triennial Convention in Chicago. They are informed and their magnetism should certainly influence United Lutheran Church Women throughout our Church.

Thank Offering Thought

Gracious, everloving Father, we give thee thanks for thy many benefits to us, thy children. We are grateful for the bread which sustains us physically but more especially grateful for the Living Bread of heaven.

We pray that we may be faithful in daily expression of our gratitude, not only on days of national Thanksgiving. Make us more aware of the harvest for the kingdom. Bless those who now labor in the vineyard and those whom they seek to win. Use each of us mightily, whether to plant or reap.

Most of all, we pray that the harvest for the kingdom may be abundant!

IRMA B. RHEINGANS

Publication Pointers

by Mary C. Wiegman

Booklets

The Role of the Christian Woman by Isobel Letts. Eight new programs pertaining to the problems and status of the woman as a Christian in the modern world. Price: 75 cents.

United Lutheran Church Women: Heritage and History by Nona M. Diehl. Reduced price: 50 cents. The story of United Lutheran Church Women from 1879 to 1959. Good background material looking toward merger.

New Free Leaflets

Offerings Committee, *Abounding in Thanksgiving*. Free.

Christian Service Committee, *Concerns in Christian Service*. Free.

Membership Committee, *United Lutheran Church Women—A Growing Group*. Free.

Did You Miss These?

Program Packet—Programs from September 1961 through August 1962. Price: \$1.

Leader's Handbook—Helps for the new program year, September 1961 to August 1962. Price: 20 cents.

Catalog—New and revised. Free.

Mission Study Materials

HOME THEME: *Churches for New Times*.

Edge of the Edge by Theodore E. Matson. Price: \$1.50. *By Deed and Design* by Virgil Foster. Price: \$1.95.

FOREIGN THEME: *The Christian Mission in Latin American Countries*.

Land of Eldorado by Sante Uberto Barbieri. Price: \$1.50. *The Quiet Crusaders* by Henry L. McCorkle. Price: \$1.95.

Adult Guide for each theme. Price: 75 cents.

Audio Visuals

Be My Witnesses—a ULCW historical filmstrip with script which was released at the Chicago convention. Excellent for a general meeting. Price: \$2.25.

The Chicago Convention—a set of 36 slides showing highlights of the convention in color. Price: \$15.

Order from John Colburn Associates, Inc., 1122 Central Ave., Wilmette, Ill.

Rocky Boy Filmstrip

Lutheran mission activity among one group of Indian Americans is documented in a new 40-frame color filmstrip called *The Rocky Boy Story*. Photography and script were provided by Pastor John Dehaan, who has served since 1950 as ULCA missionary at the Rocky Boy, Montana, Reservation.

Highlighting Indian reactions to the influence of white man's culture and religion, this filmstrip is a valuable visual aid for showing with the topic, "The Race That Refused to Vanish." It's available from Lutheran Church Supply Stores for \$2.85.

Order materials from Lutheran Church Supply Stores, 2900 Queen Lane, Philadelphia 29, Pa., or from the Branch Store nearest your address. Please add postage as follow:

On cost items add 20 cents for the first dollar and 5 cents for each additional dollar.

On free leaflets: up to 10, send 5 cents; up to 25 send 10 cents; up to 50, send 25 cents; and up to 100, send 40 cents.

Make checks payable to Lutheran Church Supply Stores. Please include remittance with orders.



Maida Meissner

Two Missionaries Retire



Ruth Swanson

THE RETIREMENT of two missionaries was approved in June by the Board of Foreign Missions. Although the actual dates will be effective following furlough periods, these women were honored by the Boards of Foreign Missions and ULCW in recent months.

MISS MAIDA MEISSNER will retire in July, 1963, after thirty-nine years of service in India. It was her pastor who challenged her to the great need for nurses in India. She had just completed her nurses' training course, and by May, 1921, she was on her way to India.

During her first two terms, she was on the staff of the Rajahmundry Hospital. In her second term, teaching in the Nurses' Training School was added to her assignment.

Miss Meissner refers to her third term as a particularly happy one. She was assigned to Kugler Hospital, Guntur, then to Augustana Hospital, Bhimavaram, and again to Rajahmundry.

Instead of coming to America for her third furlough, she spent six months in the hills of India, after which she returned to the Rajahmundry Hospital. At the end of her fourth term, because of illness in her family, she had to remain in America for four and a half years. Upon her return to India, she was assigned to take charge of the Charlotte Swensson Memorial Bible Training School. Later she was assigned as business manager and nursing superintendent at Baer Hospital,

Chirala, where she served until her return home in 1960.

MISS RUTH HILDEGARDE SWANSON became interested in mission work in early childhood. However, her first assignment as a teacher was in Puerto Rico under the U. S. Government.

She returned to her native Minnesota, where she took a teaching position and later attended Lutheran Bible Training Institute. Although her desire to be a foreign missionary was still uppermost in her mind, she took a position as a parish worker in San Francisco, California. Here she heard two missionaries to India speak about their work. Shortly thereafter, her decision to enter missionary service was made. In 1924 she left for India.

Her assignments have been varied, but they always were related in some way to education and evangelism. Among the institutions she served are: Central Girls High School, the Charlotte Swensson Memorial Bible Training School, the Industrial School, and Colony of Mercy in Rajahmundry.

Miss Swanson personifies the relationship which has existed for many years between the ULCA and Augustana Lutheran Church in mission work in India. Although a member of Augustana Lutheran Church, Miss Swanson has been in the ULCA missionary family throughout her thirty-six years of service in India.

Miss Swanson retires July 1, 1962.

The Work of ULCW

Membership Committee

AT THIS SEASON, our hearts "Abound in Thanksgiving." Each of us has many reasons for giving thanks—family, friends, our Church, this glorious country of ours! But we of the Membership Committee give thanks also for our United Lutheran Church Women family!

Who are they?

The mother, who works at many tasks which may seem trivial and without purpose, but which make a smoothly running home and a happy family—

The business and professional woman, who spends her day in a competitive world, who needs spiritual and moral guides—

The club woman, who enriches our fellowship with her knowledge of civic affairs, parliamentary procedure, and her hours of volunteer service.

The shut-in, who has given sacrificially of her time and talent in years past.

This is our United Lutheran Church Women family, which comes from all walks of life. We are grateful for them. And yet our thoughts turn to those not yet included in our fellowship. As we seek to interest these women, are we remembering their needs? Will membership in United Lutheran Church Women offer release from care, solutions to problems, stimulating experience, a challenge to grow? Or are we concentrating only on maximum membership, commonplace service, large offerings, and education?

As a Membership Committee, we abound in thanksgiving for our family and for the opportunity to reach out in love to others not in our fellowship.

Christian Service Committee

The Role of the Christian Woman by Isobel Letts is a new program booklet which has many suggestions for Christian Service activities. When these programs are used the Education and Christian Service committees will have to coordinate their work, if effective results are desired.

Christian Service is written into the pages of the booklet as surely as it is written into the routine of each day of our lives. A wife and mother sees the needs of her family but also the opportunities to make her home a place where friends of the family find a welcome and Christian atmosphere.

As a consumer, the homemaker must evaluate the material needs of her family. As a Christian, she cannot help but see the needs of her neighbors at home and abroad.

An employed woman, whether she works for the church or in business, has many opportunities to show her Christian concern.

A senior citizen can serve and be served. Get to know these persons of all ages.

Church membership opens many avenues of service to women of all ages. The Christian woman will see opportunities and responsibilities in every role of her life.

through Committees

Offerings Committee

"ABOUNDING IN THANKSGIVING" was the theme for the Eighteenth Convention of United Lutheran Church Women held in September. This should be the theme for all Christians at all times.

One Offerings Committee chairman has suggested that each member keep a Thank Offering diary of things for which she is particularly thankful each day. Such a diary along with the "Prayer Concerns" page of this magazine might well be the beginning of a truly new experience in Christian living and spiritual development.

An additional aid for growth in personal devotional life is the leaflet "Abounding in Thanksgiving." This is a new type of Thank Offering leaflet, designed to give help in setting up a schedule for private and family devotions. (See "Publication Pointers" for additional information.)

One of the goals of ULCW is to help the members to understand more fully the true mission of the Church and each individual in carrying out this mission of proclaiming the message of salvation through Christ. Effective and meaningful stewardship is a part of the attainment of this goal. Expressing gratitude through prayer, praise, and giving of one's time, talents, and treasure is one way of witnessing to one's Christian faith. May all ULCW members learn to "Abound in Thanksgiving!"

Education Committee

THERE ONCE were two women invited to present a ULCW topic. Both accepted—one grudgingly, the other gladly. One said to herself, "What a chore!" The other said, "What an opportunity!"

The one took the printed topic, looked it over once or so, got some people to help read it, and saw that it was presented at the appointed time. The other took the topic, looked it over once or so, and then asked herself, "What can I do for this program? How can I add meaning?"

So she gave the topic the "I" treatment. To the printed words she added: INITIATIVE—changing, adding, subtracting to turn a basic topic written for thousands of women into a custom-built program for her group. This she was able to do because of her

INSIGHT—into the make-up of her ULCW with its individual and corporate desires and needs. She acquired additional

INFORMATION—from companion articles in LUTHERAN WOMEN, from magazines and newspapers, and combined it with new

IDEAS—from workshops, from radio and TV, from the many contacts to which modern women are exposed. These were put together with

IMAGINATION—including the act of visualizing in her mind's eye the presentation of the topic, going over every part, every line with care and detail (even considering the physical arrangement of the room—the seats, worship center, display table, or "Is there some phase or verse or thought in this hymn to which attention should be called before we sing?")

Which of these programs, do you think, will produce interest that influences lives and inspires action?

Executive Notebook

by Josephine Darmstaetter

New Missionary Commissioned

ON AUGUST 27, Miss Nancy Huseth was commissioned for service as an educational missionary in Japan for a



single term of three years. The service was held in the Lutheran Church of the Reformation, St. Paul, Minnesota. Miss Mary Jo Kimpel represented ULCW at this service and presented Miss Huseth for commissioning.

The daughter of Mr. Vernon Huseth and the late Mrs. Huseth, Miss Huseth was graduated from Carthage College, Carthage, Illinois, this year, with a major in modern languages. She attended one summer session (1959) at the University of Minnesota and took an eight-week course during the past summer at the University of Michigan.

In September, she left for Japan to begin her term of service as a teacher of English at Kyushu Jo Gakuin, Kumamoto. She will be replacing Miss Marlene Paulsen, who has completed

her special three-year term at this school.

Resignation of Elizabeth Hartig

It was with regret that the Board of Foreign Missions accepted the resignation of Miss Elizabeth Hartig from missionary service. ULCW joins the Foreign Missions Board in expressing gratitude to Miss Hartig for her fine contribution to the medical mission work in India.

Miss Hartig went to India in 1946. After completing language study, she became assistant superintendent of nurses at the Lutheran Hospital, Rajahmundry. During her second term, she did village evangelistic work and helped in a small government health center. She also assisted in an intensive survey for the Andhra Church, which was undertaken in order to determine the needs for a village health program.

At the present time Miss Hartig is on the nursing staff at a hospital in Edmonton, Albert, Canada.

The good wishes of ULCW members go to Miss Hartig for continued success in her chosen profession.

Birthdays of Missionaries

November-December

(Add these to your prayer calendar)

Twidwell, Maria D. November 4
Schultz, Doris Arlene ..November 14
Strecker, Frieda (ret.)..November 21
Recher, Mary F. November 29
Kaercher, Hilda M. December 1
Jurgens, Sister Lina December 2
Swanson, Hildegard R., December 12
Eland, Isolde (ret.)....December 12
Meissner, Maida A. December 13
Zimmerman, Christie E., December 21

Eighteenth Triennial Convention

The eighteenth and last triennial convention for ULCW was a successful and inspiring one. Delegates made up 452 of the group that filled Constitution Hall in the Morrison Hotel, Chicago, for all the sessions. In addition to these, board members, 75 guests, including missionaries, nationals, former officers, and 1,034 visitors brought the total registration to 1,571.

At the closing session on September 13, the Convention voted to give the Executive Board authority to close all necessary business of the organization before going into the new Lutheran Church in America. It was voted that this convention be the last one for United Lutheran Church Women.

Budget of \$1,250,000 Adopted

The treasurer, Mrs. M. F. Rheingans, reported total receipts from all sources for the triennium of \$3,495,-55.57. From synodical organizations the amount of \$3,344,826.96 was received. This was a substantial increase over that of the previous triennium, the largest increase having come through Thank Offering. The increase was not, however, in proportion to the increase in membership, and the budget for the past three years was made by using reserves. It is hoped that the budget of \$1,250,000 approved by the convention will be met by receipts from the members. Increases were made to some of the boards of the Church and to several interchurch agencies.

A summary of the budget is as follows:

Board of American Missions	\$ 301,810
Board of Foreign Missions	562,000

Board of Deaconess Work	7,500
Board of Higher Education	15,500
Board of Parish Education	18,500
Board of Pensions	10,000
Board of Social Missions	18,500
Inter-Church Work	57,909
Training Leaders from Overseas	2,500
Education and Promotion	23,700
General Administration	146,945
Reserve for Constituting Convention	75,000
Reserve for Contingencies	10,136
	\$ 1,250,000

It is expected that receipts adequate to meet it will come from the following sources:

Thank Offering	\$ 680,000.00
Life Membership and In Memoriams	85,000.00
Nationals and Scholarships	44,000.00
Support of Women Workers	150,000.00
Monthly Offerings	270,000.00
Investments	11,000.00
Endowment Funds	9,000.00
Matured Annuities	1,000.00
	\$ 1,250,000.00

Looking Ahead to the New Auxiliary

The constituting convention for Lutheran Church Women will be held in the Radisson Hotel, Minneapolis, Minnesota, July 30-August 1, 1962. A recommendation, brought to the convention through the committee on constitution that the present officers and board members continue in office during the remaining nine months of ULCW, was adopted. The official ros-

ter of our present organization has, therefore, not been changed except as noted below.

Board Nominees for New Organization

A preferential ballot was cast by the convention for nominees from ULCW for their quota in the board of the new organization. The Executive Board was authorized to declare the election when the total number of ULCW representatives is decided.

Delegates to the Constituting Convention

It was reported out of a total of 700 delegates to the Constituting Convention of Lutheran Church Women, ULCW will have 400. This number, it was agreed, will include the following:

1. The present officers.
2. The present members of the Executive Board.
3. Nominees to the Executive Board of Lutheran Church Women.
4. Synodical presidents in office at the time of the constituting convention.
5. Representatives from each synodical organization, the number to be determined in ratio to the delegation of the 1961 convention.

Any additional delegates needed to complete the ULCW quota of 400 will be selected by the Executive Board.

Directives to Synodical Organizations

Synodical organizations will be informed concerning the number of delegates to the Minneapolis convention and about plans for joint planning committees with their respective synods in the fall of 1962 so that all organizations may be effected by January of 1963.

The Year Ahead

The convention was reminded that there is still a year during which time the work of the present organization must go forward. All members are urged to continue with consecrated effort to promote the cause of our organization.

Several audio-visual helps are available for this purpose. *Be My Witnesses*, a filmstrip shown at the convention, may be used to promote the work. A set of 36 slides taken at the convention may be purchased also. (See Publication Pointers for information.)

* * *

Suggestions for the new organization, Lutheran Church Women, will be welcomed in the executive office from any ULCW member.

Resignation of Board Members

In recent months resignations of two members of the ULCW Executive Board were accepted with regret. Mrs. Harold Letts resigned because she has taken a full-time position in the Inter-Church Center in New York City. Mrs. Richard Sutcliffe's position as a public school teacher has made it impossible for her to continue to serve on the Board.

The contribution to the work of the Board made by these two women has been most valuable. Gratitude is expressed to them for the services rendered during their terms of office.

Because of the short time remaining in the life of ULCW before the constituting convention of Lutheran Church Women, it was decided that these two vacancies on the Executive Board would not be filled.

With the omission of the names of Mrs. Letts and Mrs. Sutcliffe from the list of members of the Executive Board, the roster remains the same as that listed on page 39 of the July, 1961, issue of this magazine.

How to use the "Service Book and Hymnal"
for family devotions



The Family of God at Devotions

by Raymond A. Petrea

WORSHIP PRACTICES are beginning to receive the attention of the Lutheran churches in America in a way that portends real improvement and meaning for the future worship life and all activities of the Church. With the continuing acceptance of the *Service Book and Hymnal* as the Church's book of worship, there is rising a parallel interest in the whole area of worship. Worship conferences are being held, synods are planning area programs, and congregations are beginning to appoint the most versatile and thoughtful lay men and women to the local worship committee.

In recent years in some portions of the Lutheran Church the emphasis has been on evangelism that would win the unsaved for Christ." While

there was correct denial on the "official" level that there was any emphasis on winning great numbers on the grass roots level, there was great expectation that the membership statistics would take a great upturn. But it did not happen, and now we are beginning to see why.

Granted that many of the "unsaved" came to some of the mission services, and granted that some joined congregations, for the most part they did not become integrated into the worshipping family, the Church, the people of God assembled apart. Generally speaking, they were willing only to "tolerate" the form of worship the Lutherans use. Perhaps this is our clue then to an understanding of what is happening now in the broad area of worship.

Of this we are becoming convinced: when the congregation meets on Sunday morning it is simply not chiefly a Society for the Propagation of the Gospel. While to preach the gospel to the unsaved is a grave responsibility

The Rev. Raymond A. Petrea, pastor of the St. James Lutheran Church, Brunswick, Georgia, is chairman of the Worship Committee of the Georgia-Alabama Synod, ULCA.

of the Church, to think of the Sunday service as a primary device in this great work is blindly to overlook that the gospel has already been accepted by those who come to *worship*. They may need correction of some ideas, improvement of others, and even the discarding of some ideas; but basically they are with "the family." For this is the point: Those who come should be taught how to worship and then be led in *worship*, not taught to accept the gospel message for the first time.

Worship is therefore seen as the family of God at their devotions. Opportunities for conversion must be made elsewhere; when the people of God come together they have every right to expect to be led in *worship*—not to be fed again and again with the milk of the gospel, which they have long ago accepted.

Now it is in this context of God's whole family at worship that individual family-unit worship has its highest meaning. It is not just the Joneses and Smiths and Browns who "hold their family worship" each evening mealtime. It is the Church which worships in the homes and through the families of the Joneses-Smiths-Browns.

In such a context we may understand why the *Service Book and Hymnal* should be the primary resource for family worship. As it is the source book of the church-family at worship, so it is the source book of the home-family at worship.

Content of Devotions

Two hoboes found a cookbook along the city dump. One thumbed through it as they sat by their fire, then shortly dropped it into the blaze. "Now why did you do that?" "Well it was no good to us. All the recipes began with 'Take a clean bowl. . .'"

This is the point we have reached in this discussion of family devotions. Of sheer necessity, for best results in family devotions the first direction is "Take two *Service Books* . . ." Anybody headed for the fire? Yes, family devotions are quite possible with only

one copy, and indeed, without any; but two will allow much more variety and opportunity for concentration.

May we suggest the Suffrages (page 154-155) as the basic form in family devotions. The first rubric specifies them for use as the Morning (or Evening) Prayer of the Household. Many variations are possible within the framework of the Suffrages. We offer a list of the Maximum and Minimum elements, drawing also upon the authentic translation of *Luther's Catechism* where he stated: "How the head of the family shall teach his household to say morning and evening prayers, beginning with 'In the morning, when you rise, make the sign of the Cross and say, "In the Name of God, the Father, the Son, and the Holy Spirit. Amen." ' "

MAXIMUM

Invocation
Kyrie
"Our Father"
"I Believe"
Psalm with Gloria
Lessons
Hymn (may be read)
Responsories*
Prayers
Collect for the Day
Other Collects and Free Prayers*
Morning (or Evening) Prayer
Blessing

MINIMUM

"Our Father . . ."
Lesson
Prayer

The items above with the asterisk call for some word of explanation, and they give opportunity to mention related matters.

Responsories (see page 149): Here is a real opportunity to make family worship coincide with the Church Year. A family may use only one of the three propers for each season. Or they may be read responsively straight through, ignoring the division into Invitational, Antiphon, and Responsory.

Or selections may be used from the Proper of the Service (pg. 75). One should not overlook the twenty-one

especially appointed festivals beginning with St. Andrew, Apostle on November 30 (pg. 107).

Other Collects and Free Prayers: The Collects and Prayers (pg. 218) cover a range of topics to fit the most spiritually discerning families. Other well-chosen books of prayers may augment what is there given, and members of families should certainly engage in free prayer as much as they wish. Sentence prayers that go around the family circle can be a real worship experience for all. Not to be overlooked for their possibilities in family worship are the Litany (pg. 156), the Bidding Prayer (pg. 236), and the General Prayers, especially the last one (pg. 240).

Worship in Other Groups

All that we have said thus far about content of devotions applies equally for use by small groups of the congregation. Committees and organizations would do well to structure the opening or closing devotions from the *Service Book*. Ladies circles or units should find the book of great help in their monthly meetings. Again the "Maximum" and "Minimum" use of the Suffrages would allow for any taste, length, and character of worship. Church councils, by their position, ought to lead the way in the establishment of good worship practices in parish organizations. As in many matters, however, perhaps the ladies will here also have to lead the way.

Young peoples' societies and organizations should look more and more to

the *Service Book* for resources in worship planning. The variety there afforded would be a welcomed change also for many a Sunday school which would discover with only half a look that they are in a hopeless "rut" in worship practices. Much could be said about the latter, but it is not within the scope of this article.

Training in Worship

Finally, this whole matter of a family at worship at home should be seen from the perspective of what it does for the younger members of the family. Children should certainly be given opportunity to take the lead in executing family devotions. Even a very young child can be vested with "leadership" in the Lord's Prayer or the Creed. They should take a regular turn in reading the Scripture and in prayers. Finally, older children should be encouraged to plan the order of family worship, using their own judgment in choosing from the minimum to the maximum. This will forestall the utter helplessness of people reaching late teen-age or adulthood who must still blankly ask, "What will we do for a worship program?"

In the family at home they may be taught to appreciate their own individual participation in the worship of the church family. In the home they can be led through the years to know that formal worship is not cold and impersonal but that by personal interest and individual understanding it becomes a living, powerful experience of the living, powerful God.

Coming in December

★*Our Heritage of Christmas Customs*—A picture feature to supplement the December program topic, "The Gift of Christmas." Pictures of characteristic customs of Germany, Finland, Denmark, Sweden.

★*ULCW Convention Highlights*

★*Africa's Christian Leadership*—a timely and revealing story as another African country attains political freedom next month. Elmer R. Danielson, for 37 years a missionary in Africa, tells the story.



Vigyan Bhavan Conference Hall, site of WCC Assembly, New Delhi, India.

Prayer for

World Council of Churches Assembly

November 18 — December 6, New Delhi, India

Fternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Dehli. As now they meet with one accord in one place may the grace and power of thy Holy Spirit be with them. May he who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the whole world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that light which is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation; through Jesus Christ our Lord, to whom with thee and with the Holy Spirit be all glory and praise, now and forever. Amen.

The WCC has requested that the churches throughout the world pray this prayer in their worship services on Sunday, November 19.

Merger Matters

It's New — LCW

Latest progress report relating to the women's auxiliary of the Lutheran Church in America. The progress reported in this article was approved by JCLU at their September meeting and subject to further discussion by the Joint Planning Committee.

A NEW CREATURE is soon to be. It will be different in size, in voice, in strength, in so many ways from the women's auxiliaries of any one of the present organizations within the four churches looking ahead to merger in 1962. This new creature is LUTHERAN CHURCH WOMEN, the women's auxiliary for the Lutheran Church in America.

When

Lutheran Church Women will take form following the constitution of the Lutheran Church in America, June 28-July 1, 1962. An auxiliary for women in the new Church will be constituted in Minneapolis, Minnesota, July 30-August 1, 1962, at the Radisson Hotel with 700 delegates designated by the membership of the former women's auxiliaries totaling 5,200 organizations. This convention will be unique. A new auxiliary will officially be organized and launched, the structure and plans for which will be ready in advance. A highly inspirational and instructive program will be presented at the constituting convention, along with the business. Accredited visitors of several hundreds are anticipated.

How

Patterning procedure to that adopted by the Church, each of the four respective organizations of the existing auxiliaries have named women as nominees

to the Board of Directors for Lutheran Church Women. This board will be elected by the delegation at the Constituting Convention. It has been necessary to have an interim committee to do the initial thinking and basic planning. A committee known as the Joint Planning Committee with three women from each of the present auxiliaries, staff consultants, as well as consultants from the Joint Commission on Lutheran Unity, have prepared documents for Lutheran Church Women, laid plans for the Constituting Convention and cared for the interim joint publications—the magazine and program materials. This committee will function until the Constituting Convention, July 30-August 1, 1962.

Who

Women serving on the Joint Planning Committee, having been appointed by the respective auxiliary Boards, are as follows:

AELC

Mrs. Johannes Knudsen, Maywood, Ill.
Mrs. Edwin E. Hansen, Muskegon, Mich.
Mrs. Ove R. Nielsen, Fords, N. J.

ALCW

Mrs. Ralph Lindquist, St. Paul, Minn.
Mrs. Carl W. Segarhammar, Los Angeles, Calif.
Mrs. Bernard Spong, Minneapolis, Minn.

Consultant:

Miss Evelyn A. Stark, Chicago, Ill.

Suomi

Mrs. Bert Mackey, Chicago, Ill.

Mrs. Mathias R. Ruohoniemi, Eveleth,
Minn.

Mrs. Armas Wirtanen. Waukegan, Ill.

ULCW

Mrs. Ernest Tonsing, Topeka, Kans.

Mrs. C. Gustav Bernstrom, Rensselaer,
N. Y.

Mrs. Roy L. Winters, Spring City, Penn.

Consultant:

Miss Josephine Darmstaetter, Philadel-
phia, Pa.

Consultants from JCLU are:

AELC

Mrs. Ernest Nielsen, Des Moines, Iowa

Augustana

Miss Burnice Fjellman, Chicago, Ill.

Dr. Carl W. Segerhammar, Los Angeles,
Calif.

Suomi

Mrs. Ernest C. Pudas. Minneapolis, Minn.

ULCA

Mrs. Charles W. Baker, Springdale, Pa.

Dr. Howard Weeg, Chicago, Ill.

What

The proposals are that this auxiliary will be a composite of congregational organizations possibly having a quadrennial convention beginning in 1965, with approximately 400 delegates, to be elected by synodical LCW units' acting in behalf of the congregational organizations. The business of the auxiliary between conventions will be carried on by a board of directors (elected from a ballot submitted by a nominating committee). All regular committee of the board will be elected from its membership.

To serve as an interpretative body and act as a shepherding concern in carrying out the program of LCW, a synodical unit will be formed in each of the 31 synods established by the Church. These will be constituted in the fall of 1962.

So that Lutheran Church Women may have a mark of identification in synodical documents, artists have been contacted to design a decorative seal for publications, which will symbolize purpose and spirit of the organization.

Lutheran Church Women will be the official auxiliary of the Church for all women, as provided in the LCA documents: "LCW lives to be an instrument of the Holy Spirit in obedience to the commission of its Lord and, under the guidance of the Church, to further and support its work and to provide for Christian edification and fellowship" is the purpose for LCW as stated in the Proposed Constitution Article IV (Second draft). The congregational organization shall exist to aid the congregation in ministering to its members and to all it can reach with the gospel of Christ. The financial part of the program will be supported through free-will offerings. Other details are being developed these days and put in documentary form. and put in documentary form to be completed December 1.

The women of the Lutheran Church in America face an exciting future alive with God-given responsibilities being carefully identified in the plan for Lutheran Church Women.

EVELYN A. STARK
Consultant of the Joint
Planning Committee

Announcing . . .

Constituting Convention LUTHERAN CHURCH WOMEN

July 30-August 1, 1962
Minneapolis, Minnesota

"Today We Must Think"

Dr. Franklin Clark Fry Addresses Mass Meeting at ULCW
Triennial Convention



Participating in the program of the mass meeting were Dr. A. Howard Weeg, president of the Illinois Synod, ULCA; Dr. Franklin Clark Fry, president of the ULCA; and Mrs. Roy Winters, president of the ULCW. In the background is seen the Festival Choir of the Edgebrook Lutheran Church, Chicago, Illinois.

AN INSPIRATIONAL HIGH POINT of the recent Triennial Convention of the United Lutheran Church Women in Chicago, Illinois, was the mass meeting of 5,000 persons at McCormick Place, Chicago's new lake-front exhibition hall, the second day of the Convention. Among them were 1,571 delegates and visitors from the United States, Canada, and Puerto Rico.

Featured speaker at the mass meeting was Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America and president of the Lutheran World Federation. Directing attention to today's world, Dr. Fry described it as an age of "cosmic decisions and bewildering range of choice, an age when most people live by fear."

The ULCA leader, who is also chairman of the Central Committee of the World Council of Churches, noted that "it is fear that rules us all. The image of the U.S.A. looks like a grinning death's head to the people of the U.S.S.R. We today live in a balance

of terror which is fear to the highest power."

In today's world, he said, "those who do not know our God often use religion as an instrument to gain their own ends." "It is no accident that tyrants and dictators begin by trying to cut off the people from God. You can not treat people like dirt unless they believe they are dirt. So long as they believe themselves sons of God they will be men."

Though admitting that selfishness dominates much of life, Dr. Fry urged the audience to "live also by love," which he called "an extension of self." Love, he declared, "can actually see things which are not yet in existence—can call them out of a stony silence into being."

"I thank God," he said, "for this age in which he has seen fit to place me. It is an uncomfortable, breathless age, yet God in his inscrutable ways has put me in my experience in the United States at this time." He described the pre-World War I era as a

time when "Christianity was the salt in the body politic, a time when all the great issues had been solved. All hell has broken loose in our time," Dr. Fry said. "With all due reverence, I say this to you. Everything fixed has been pulled up by the roots, everything frozen is now thawed. Thanks be to God for this."

The Lutheran leader told the audience that in placid ages "God trembled when each man sat under his own fig tree." He described the Victorian

Age as one in which "Christianity became domesticated." "Thank God we have had a revolution, an age of catastrophe, where our problems tower above us like the Himalayas, where we are like grasshoppers in the land."

"In settled times," Dr. Fry pointed out, "even brilliant minds were content to consider Twiddledum and Twiddledee. Today we must think: God doesn't want mediocrity, he wants Paul as well as James the Less."

Last WMS Convention

by Mrs. Ernest Nielsen

A surprising but true picture of the eighty-fourth synodical convention of the AELC, which met in Tyler, Minnesota, in August is revealed by the fact that of the 185 voting lay delegates 102 were women! The total delegation, including pastors and candidates for ordination, numbered 240.

Besides the significant part that women played in the synodical convention, the WMS met separately one afternoon to discuss the business matters of the women's organization. Miss Emilie Stockholm presided. Reports indicated that we have a membership of 3,974 women. The voting delegation numbered 127. Excellent reports were brought in by the president, the district presidents, and the treasurer. We were told that our scholarship fund has almost reached its projected goal of \$10,000. This fund, called the Mary Seeley Knudstrup Scholarship,

is for young AELC women preparing themselves for Christian service.

Mrs. Edwin E. Hansen, elected at this convention to succeed Miss Stockholm as president, reported the progress being made by the Joint Planning Committee. We were urged to subscribe to LUTHERAN WOMEN, since here we get a view of women's work in the merging churches, along with devotional materials and articles of enrichment.

At the conclusion of the business meeting, a large audience gathered for the WMS program. Mrs. Howard S. Bechtolt, Chicago, Illinois, was the featured speaker and talked to us on the subject "Adventures in Living."

The offering taken at the meeting was designated for Home and Foreign Missions; hence, it was fitting that Rev. A. E. Farstrup, synod president, introduce to the audience our two newest missionaries, Mr. and Mrs. Robert Breese, Columbus, Nebraska. Although they are members of the ULCA, they are being sponsored by the AELC. The Breeses will be commissioned this fall and will leave for India late in November.

The last convention of WMS or AELC closed on a note of thankfulness to God for fifty-three years of service to our Church and a glimpse into the future of greater things to come. We shall need wisdom and guidance in all things, and we look to God for these.

Widen Your WORLD

Entrance Candidates For Japan Christian University

Tokyo—(RNS)—Japan International Christian University, which was established to develop leadership of the highest quality, screens the applicants



with a series of tests and interviews. Only about 180 students are admitted to the freshman class out of the nearly two thousand who apply. The university was inaugurated in 1953 as a joint undertaking of fourteen major Protestant denominations in the United States and Canada.

First Woman Participates Latin American Conference

(Quito, Ecuador—(NLC)—For the first time a woman member participated in a conference for Lutheran pastors of the Caribbean area, held here in July. She was Miss Hilda Geper of Germany, an LWF-Latin American parish worker at Medellin, Colombia. For the first time also, it was reported, guests attended from the "southern" part of South America—Brazil and Argentina.

"By far the most significant and fruitful" of any held in the last several years, according to Dr. Stewart W. German, secretary of the Division of Lutheran World Federation Affairs

of the National Lutheran Council and director of the LWF's Committee on Latin America, the conference drew representatives from the United States, Mexico, and eight Latin American countries. The meeting was important, he said because it brought Lutheran pastors from a wide area together and because it provided an opportunity to discuss the denomination's program "in an area where 'rapid social change' is a very conservative description of developments."

Barrel of Kiddie Kits to Lutheran World Relief

Madison, Wis.—To help meet the needs of underprivileged children in Hong Kong, the ULCW of Luther Memorial Lutheran Church, sent a barrel of Kiddie Kits to the Lutheran World Relief during the LWR clothing drive in May. Their project so interested others in the church that the director of religious education, Ervin Reinhard, plans to inaugurate the project in the Sunday church school. The barrel of kits was sent to Lutheran World Relief, Inc., 15th and Elm Streets, Easton Pennsylvania, where information about the project is available.

—CLARA E. BEVERS



Luther Memorial ULCW sent Kiddie Kits

books

Bridges to Understanding. By Margaret Frakes. Muhlenberg Press, Philadelphia, 1960. 124 pages. \$2.50.

IF YOU ARE one of the concerned because of the evident gap between the Church and many of the laity within and without the Church, here is encouragement and a challenge for you.

The author, Dr. Margaret Frakes, associate editor of *Christian Century*, in a lively journalistic style, tells the story of movements that have arisen both in Europe and in North America, and that are an attempt to bridge the gap between the Church and the world. The Academy Movement, it is called because of the well-known Evangelical Academies in Germany. You will follow with interest the story of the bridges to understanding which are being built in Europe—in Sweden, Great Britain, Germany, Holland, France, Italy, Finland, Switzerland, and other countries—and in North America.

All of these creative ventures have a common aim. But the programs are varied in order to meet the needs and problems unique to each country. of these conferences are discussion,

Important elements in the program Bible Study as a resource, recreation, music, drama, and opportunities for study and research. Worship is provided, but participation is not required.

If you are concerned about a more vital relationship between the Church and the laity, you will ask as you read, "What can I do to build bridges of understanding?"

EDNA FRIEDSTROM

And God Said No. By Lael Cappaert. Augustana Press, Rock Island, Illinois. 143 pages. \$2.00.

The title, *And God Said No*, gives a clue that the prayers and hopes of anxious parents have not been answered by way of a cure—the Cappaert family continues to live with the after-effects of polio.

Lael Cappaert, in writing of daughter Andi, has told more than just an intensely interesting personal history. Certainly the recounting of the illness itself and of the various stages of recuperation are absorbing. Since Andi was little more than a baby when stricken, her development of various skills and her education itself have been, much of the time, in the company of the iron lung. The inventiveness and patience of parents and teachers are something probably understood only partially by those of us who have not had similar experiences.

However, Mrs. Cappaert's main gift to us is a sharing of the personal philosophy of suffering which has evolved and developed over the past few years and of the faith which has sustained the family as they have tried to understand and accept God's will. This is a story quickly and easily read and long remembered.

JEAN LILYERS

Order these books from the Augustana Book Concern, Rock Island, Ill.; the Finnish Book Concern, Hancock, Mich.; the Lutheran Church Supply Stores, 2900 Queen Lane, Philadelphia 29, Pa., or any of their branch stores nearest you.

Lutheran Women

audio-visual aids

New Latin American Filmstrip

A new 30-minute filmstrip entitled *Tomorrow Is Here*, which provides an overall survey of Lutheran activity in Latin America, is available from Lutheran World Action Headquarters, 50 Madison Avenue, New York 10, New York, or from the LWA film distributor nearest you. (Ask your pastor for the address).

Tomorrow Is Here provides a general survey of Latin America with emphasis on the status and growth of the Lutheran Church and its role in the struggle to keep spiritual resources in step with increasing economic, social, and political development. National Lutheran Council churches give direct assistance to churches in Argentina, Brazil, British Guiana, Columbia, Mexico, Puerto Rico, and the Virgin Islands, and Uruguay.

The filmstrip will serve as a supplement for the 1961-62 world mission theme, "The Christian Mission in Latin American Countries," which many Protestant women's, men's, and youth organizations will be studying.

Two other filmstrips, *Lutherans in Brazil* and *South American Sampler*, and a 30-minute color motion picture, *Outposts in the Andes*, are also available from LWA for Latin American studies.

Question 7 Wins Awards

NLC News Bureau

Question 7, the new Lutheran-sponsored motion picture on the clash of Christianity and Communism in East Germany, captured two awards at the 14th annual Berlin Film Festival and earned a rating that will allow it to be shown tax-free in West Germany.

(See "Who Made *Question 7*" by Robert E. A. Lee, LUTHERAN WOMEN, July-August, 1961, p. 3.)

The film won the Berlin Festival Prize presented by the International Catholic Film Office and the "Senator for Youth Film Prize" awarded by the Berlin city government at a special youth film festival held in conjunction with the main festival.

Produced for Lutheran Film Associates by Louis de Rochemont Association, *Question 7* concerns a pastor who accepts an East Zone parish where the former pastor has been imprisoned for alleged anti-Communist acts. The conflict involves the pastor's son, a talented pianist, who is forced to choose between his Christian background and atheistic indoctrination if he is to receive further musical training. The recent crisis in Berlin focuses the eyes of the world on this very problem.

Reviews of the movie in Berlin newspapers generally praised the handling of the story and pointedly asked the German film industry why it did not produce such a film.

A review in *Der Abend* called *Question 7* a movie "surprising in its reality and consequence. . . . One must ask who produced such a movie. Germans? One would naturally think so. Wrong! Americans did it and, in case German cinema people were sitting in the auditorium, we hope they were greatly ashamed."

Question 7 was premiered in the United States last March and shown on a test-engagement basis in several cities. Nation-wide release was in New York at the Guild Theatre in late September.

Program Helps

December Topic

THE GIFT OF CHRISTMAS

Author: Mrs. Leslie B. Canterbury

"Christmas hymns our mothers sang; Christmas customs our mothers remember . . ."

This is the way one group, at its program workshop, decided to advertise the December topic. An appealing approach, this should draw more than the regular members of your women's group to the warm fellowship of a Christmas meeting.

Lutheran churches in many parts of our continent have in their membership those who naturally can personify the "Voices" which the author includes in this program: Voices from Denmark, Finland, Norway, Sweden, Germany, and America. Members and visitors alike will enjoy adding their own reminiscences.

We must remember also that in Lutheran churches in North America will be found members of other national origins than those of the program: Lutherans of Latvian, Lithuanian, Estonian, Slovak, Icelandic, Latin American, English, East Indian, African, Japanese, Chinese, Indian American backgrounds. All should be encouraged to share in this program. And don't forget the foreign student in your neighborhood!

The author suggests both a simple and a more elaborate type of presentation. Both types bring in a Leader, eight Voices, and a Choral Group for selected Scripture and for background music from *The Service Book and Hymnal*. Choose the one best suited to your group. Or, to lend even more informality, why not arrange the chairs in a circle; have the Choral Group and the Voices and the Leader as well as the rest of the group all

speak from their locations in the circle, everybody joining in the singing of the hymns. This would encourage spontaneous participation in the program and especially in the discussion period.

The general meeting will be an ideal one for this program, as it will bring together a wider variety of national backgrounds. But even a circle of ten women in a living room will enjoy it, each woman becoming a Voice.

Not to let us become too nostalgic the author wisely brings "The Gift of Christmas" into the present world scene, through four important questions for discussion. Don't miss these.

For background reading, December LUTHERAN WOMEN will enrich the program with an article, "The Favorite Gift," by Elizabeth Eisenhart; a story from Kumamoto, "Christmas at the Light House" by Lois Colberg; a Christmas poem set in India, "Magnificat" by Sue Lane; and a picture story "Our Heritage of Christmas Customs," to use.

About the Author

Ellen Jarvenpaa Canterbury, a former secretary of the Lutheran Guild of Suomi Synod, is a homemaker. The busy mother of two sons, she, nevertheless, is a regular contributor to the Suomi Synod Sunday school publication, *The Messenger*. Earlier she spent two years teaching in the Armed Forces School in Japan.

We Want to Hear From YOU

Will you write us a letter and tell us:

—how you like the monthly topics?

—how your women's group likes or uses the supplementary article, visual aids, and Program Helps page related to these programs each month?

Give us these evaluations month by month. We promise to publish your thoughts in these pages. —RJS



Meditation

Praise the Lord!

by Margaret Herring

Lead: Psalm 148

PULLING OUT of a supermarket parking lot I recently saw a truck with a luscious turkey painted on the side, and the words "Be Thankful for Freshness" printed beneath. What thoughts this picture provoked in my mind as I drove home!

The bag of groceries beside me, a healthy family at home, the beauty of the world within view of my car windows, the friends with whom I shared moments of companionship . . . how did one start listing the blessings for which one felt thanks? What a small start "freshness" made on such an endless list! Yet one must start somewhere. Had I made a beginning toward true thankfulness and gratitude? Did I really accept everything God given with an attitude of indifference and expectancy, and were my prayers of thanks mere words of habit? With burning shame do I admit that it is often through habit that I begin my nightly prayers only to fall asleep before my thoughts have been expressed to my Father. I must find a path that leads so clearly to my loving Saviour that I see him face to face I no longer feel indifferent.

Once I heard a member of a congregation doubt his pastor's words as he spoke of having seen the Heavenly Father face to face. Yet how often we look upon the Holy Countenance in our daily lives! Hold closely the precious purity of a newborn infant, not yet touched by the world about; examine the perfect creation of a rose, heavy laden with sweet perfume; stand along the banks of a swirling stream as it churns around the time-hewn rocks; watch the peaceful quiet of a river as it lies asleep the few moments before the tide turns its course around and rushes it steadily out to meet the ocean's roar where the waters embrace in terrifying strength near the beaches.

Look about you now and see the golden toast-brown colors of the harvest fields, so recently shiny and ripening on the stalks, once more ready for the use of the world; watch the falling-leaf gaiety of the autumn turn slowly into the cold of the winter that brings you and yours, me and mine closely into our times for companionship seldom shared in the freedom of summer.

Yes, we can see the face of God and feel his love, and though we, too, have our cold and bare moments, as the winter, how much more we feel the preciousness of God's love as he again covers us with care and unlimited mercy. We feel thanks . . . how shall we thank the Almighty for all his wondrous works so far past our understanding?

Christ taught that as we do to the least of these we do to him. In loving others, we love God even more. In feeding the hungry, clothing the naked, aiding the sick, we serve Christ. We can be the voice, the hands, the feet of our Lord, showing him our devotion and thanks by serving him all the days of our lives. Each day, by looking through an open door or window, the face of our Lord will look toward us through the smile of a child, the song of a bird, the blue of the sky, the harvest in our fields.

Search for him and you will surely find him nearer than ever you imagined; utter thanks and honor and glory to his name.

Prayer Concerns for November

Let us unite in prayer each day for one of the following concerns, praying for . . .

1. The missionaries whose selfless spirit and untiring efforts laid the foundations for stable governments in many countries today.
2. The colporteurs of many lands as they faithfully distribute the Scriptures.
3. *World Community Day*. Freedom from poverty, ignorance, and chronic ill health for all peoples.
4. Deliverance from the subtle infiltration of secularism in our life.
5. A powerful outpouring of the Holy Spirit in the mission studies on Latin America and "Churches for New Times" this year.
6. Thanksgiving for the opportunity afforded us in Lutheran World Relief and LWA to share clothing and offerings with those in need.
7. Thanksgiving for established congregations sponsoring new missions.
8. Guidance and blessings on the new extension program of the Lutheran Bible Institute in Hong Kong.
9. The strengthening of the indigenous Church and its leaders.
10. Safe travel for all attending the World Council of Churches Assembly.
11. Deliverance from discouragement for the Christian workers in Japan and other lands where success is difficult to attain.
12. Gratitude for the Christian leadership in many of the younger nations.
13. The traveling rural libraries of the Lit-Lit Committee of the National Council of Churches in various countries.
14. Gratitude for the growth of the Church in British Guiana.
15. The desire to be good and faithful stewards of all God has given us.
16. Thanksgiving for the growing number of Christian nationals serving in hospitals and schools of the Church in many lands.
17. The parish workers serving the Boards of American Missions.
18. *World Council of Churches Assembly*, New Delhi, India. An overflowing of the Holy Spirit in all its deliberations that the churches may grow together in Christ and the real unity of the Church be more fully seen.
19. Preparation of the hearts and minds of the women of the Lutheran Church in Central Tanganyika as church work is organized among them.
20. Blessings on the co-operative efforts of the Churches as they seek to obey the command to "take the gospel to the whole creation."
21. The three-fifths of the people of the world who do not yet get enough to eat.
22. Blessings on the work of the United Nations as it seeks to increase food production in underdeveloped countries.
23. *Thanksgiving Day*. Thanksgiving for the bountiful fruits of the earth, and forgiveness for man's selfishness in distributing it to the hungry.
24. Gratitude for the zeal and fervor of Lutheran and other evangelical churches in Latin America.
25. Rapid progress and adequate funds for starting full-time programming over the LWF radio in Ethiopia.
26. Thanksgiving for the strides being made by congregations in Alaska.
27. Blessing on the branch Sunday schools and preaching points in scattered lumbering communities in the Northwest.
28. Gratitude for the rich heritage we have in the *Service Book and Hymnal*.
29. Full realization of the advances of the godless, and determination to forge all else except the importance of a united witness for Christ.
30. Thanksgiving for missionaries and lay workers in all lands.

Directory

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ARE YOU MOVING? If so, fill in form, giving both old and new address, and send to LUTHERAN WOMEN, 2900 Queen Lane, Philadelphia 29, Pa.

New address:

Name _____

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City _____

State _____

Directories for the ALCW Board of Directors and the ULCW Executive Board appear on this page in the January and July issues of Lutheran Women. Directories for the Governing Boards of LGSS and the WMS of AELC appear in the November issue.

Does It MEAN Anything to You?

by Johannes Knudsen

Does it mean anything to you
that I am starving?
That my body is not covered
in scorching sun
or in the chill of night?

Does it concern you that
I have no shelter,
at the best a tent,
or a leaning roof,
or a cave in the side of a cliff?

Can you look at your own children
and know
that my eyes are infected,
my bones brittle with rickets,
and my stomach bulging from hunger?

Do you in your comfort consider me
to be a human being
with dreams and hope
and a prayer for help?

Do you know that I am what I am
because of wars (your wars?)
and greed—and hate?

Is it right that
I should bear the burden
of human guilt?

Do you believe there is a God?
Is it true that he loves us?
Have you heard of a Master who said:
Come unto me—
Love your neighbor—
Whatsoever you have done to one
of these my little ones—

Are you aware that your church has
dedicated men and women
who are trying to help me?
Is it true that they are begging you
to give
a small part of your surplus
that I may live just a little bit
like you are living?

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